

THE CHRISTIAN CENTURY

The chief duty of a Christian lies in the quiet, unseen life of his own home, and if he does not learn there to practice that noble virtue of unselfishness,—that highest type of charity which consists in daily and hourly consideration for the feelings of others,—he will have lost one of the strongest resources and one of the most healing memories for all his future life. —F. W. Farrar.

CHICAGO

The **CHRISTIAN CENTURY COMPANY**

Station M

The Christian Century

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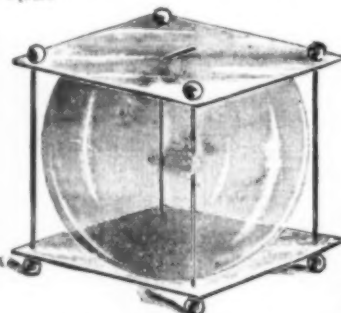
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INDISPUTABLY SO.

Adam looked at his helpmeet thought-
fully.

"Well," he said in his emphatic way,
"there's certainly one honor that is indis-
putably yours, my dear."

"And what is that, Ad?" queried our
first mother. Adam suddenly smiled.

"Nobody can dispute the claim that you
are the first lady in the land," he said.—
Philadelphia Telegraph.

SHE KNEW.

Teacher (to new scholar)—"Now, Mary,
I'll give you a sum. If your father owed
the butcher \$13.17, and the baker \$11.13,
and the coal dealer \$27.08 and the landlord
\$15.10, how much would he have to pay
them?"

Answer—"I don't think he would have
to pay them anything."

"Why not?"

"Because I think we would move."—
The Junior Herald.

CHANGING THE SIGNS.

The lettering on the plate-glass window
of a store recently acquired as the site for
a new saloon read "Album Manufacturer."

A painter was sent for to change it at as
reasonable a price as possible, when he in-
formed the successful license applicant
that the cheapest and quickest method
would be to obliterate the first two letters.
—*The Catholic Abstainer.*

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EDITORIAL

THE CHURCH AND SOCIALISM.

The growth of sentiment favorable to some form of socialism is one of the interesting phenomena of the present period. Among the laboring people it has become an accepted article of belief that the present economic and industrial system is evil and unjust, and that it must give way to some more adequate and just condition. Many men who are not of the laboring class have been led to the same conclusion by the study of social conditions. In addition a considerable body of Christian ministers are approaching more or less closely, the position at which they are willing to confess their deep sympathy with the principles enunciated by the leaders of socialism.

To the least observant it is apparent that a change is taking place which is hardly less than revolutionary. The old order of society which satisfied the men of an earlier generation is actually breaking up, in spite of all that can be done for its perpetuation. This is largely due to the sense of strength which the working people feel, and which other classes in the republic are coming to confess, either with reluctance or satisfaction. The movement thus far has gone only a little way in comparison with the distance it seems likely to go. Not the most accomplished and successful prophet of the day would be justified in predicting whereto it is likely to grow.

The coming power of the labor element is certain to affect profoundly the life of the church. Hitherto another type of life has been the influential one, and there are many who through self-interest or blindness, think this will continue to be the case. But the discerning are far from confident, and the prophetic are of another mind. At the present moment the laboring people seem for the most part quite indifferent to religious activities as they are carried forward in the community. They are not hostile, nor are they interested. They are merely indifferent." As one of the labor leaders, who is also a socialistic worker in this city, expressed it recently, "We have no objection to the church-going people. There are those who need that sort of thing. But for ourselves, we are busy with more important matters." It seems much the same with the chief workers in that field. As a recent writer has said:

"Marx puffed at the authority of religion. Christianity was simply 'the unsubstantial image of a world reflected in the muddy pool of human intellect.' Bebel, the German leader, expects religion to disappear without any violent attack. We have Mr. Blatchford opposing Christianity as non-beneficial to mankind and 'an obstacle in

the way of humanism.' Mr. Bax regards Socialism as involving the definite abandonment of all theological cults, since the notion of a transcendent God or semi-divine prophet is but the counterpart and analogue of the transcendent governing class.' Francis Adams in 'The Mass of Christ' hurls this anathema:

"The name of Christ has been the sovereign curse,

The opium drug that kept us slaves to wrong.

Foiled with a dream, we bowed to worse and worse.

'In heaven,' we said, 'He will confound the 'strong.'

Many other testimonies could be added. O hateful treason that has tricked too long! to show that the attitude of Socialism is distinctly hostile to Christianity.

And yet it is equally evident that the dominant interests, the fundamental concerns of Christianity and Socialism are identical as far as they deal with the affairs of human life. Early Christianity meant social redemption. Its members were artisans and its ideal was a brotherhood of men. It was the constant taunt of its enemies that its adherents were of the common sort. Celsus, Lucia, Julian and the philosophic and aristocratic critics of the church in general made capital of its open purpose to give to the laborer an opportunity and honor which he had not hitherto possessed. And it was in virtue of this program whereby the life of the lowly, the obscure and the oppressed became endurable that Christianity made its way through all the prejudices of Greek and Roman civilization and as the religion of the poor man came to rule the world.

But Christianity is not merely a program for the working man. It is this and very much more. It has to do with the whole life and not merely a part. As an English essayist remarks:

"It (Christianity) is at open war with movements, by whatever name they are called, which propose a revolutionised social system as the final goal of human hopes. People can only believe in Socialism as in itself a sufficient religion because they have never tried it. Its advent as a polity would be its destruction as a faith. Life, with its mysteries, its splendors and its terrors would laugh at so poor an attempt to solve its problems. When the revolution had exhausted its programme it would leave all the bottom facts of existence untouched. Under it man would feel all the great pressures. Time would still carry him on its resistless tide; would inflict on him its

experiences of age and decay; bereavement would smite at his heart: the awe of the unseen would still encompass him; disillusionment would haunt him; death would face him. That a sufficiency of eating and drinking; that the glutting of his appetites, the feeding of his senses could satisfy, he would discover to be the vainest of illusions."

It would be pathetic if the leaders of this movement fail to understand this dominant need of human life. If they attempt to make a religion out of Socialism it will only add another to the failures of men with high purpose and good intentions. On the other hand, the church needs to be aroused to its duty in this hour. To save society from the folly of foolish experiments and to conserve that passion for social uplift which is the consuming ambition of our time is worthy of the effort of the best minds in the church. A new spirit of democracy must be awakened within the church. It must return to its primitive enthusiasm for the uplift of mankind irrespective of social station. Beyond all things it must understand the meaning of this tremendous wave of social unrest and labor agitation. It is not too late to capture and control it; but how long will the period of opportunity endure?

NOT FAR FROM EVERY ONE.

Two men are in deep suffering; the same great woe has fallen upon each of them. They need, with their poor bruised and mangled souls, they both need some healing, some strength which they cannot make for themselves. What is the reason that one of them seems to get it, and the other fails? Why is it that one uplifts his head and goes looking at the stars, while the other bends and stoops, and goes with his eyes upon the ground? Is one God's favorite more than the other? Is God near to one and far off from the other? We dream such unhealthy dreams. We fancy such unreal discriminations and favoritism. We think that one soul is held in the great warm hands, while the other is cast out on the cold ground. But then comes in our truth: "He is not far from every one of us." From every one of us! The difference, then cannot be in God and in His willingness; it must be in the souls.—*Phillips Brooks, in "Seeking Life."*

"The beauty of the house is order,
The blessing of the house is contentment,
The glory of the house is hospitality,
The crown of the house is godliness."

Correspondence on the Religious Life.

CHRISTIAN SCIENCE.

"Christian Science is claiming my attention. Its phenomenal success tends to persuade one of its merit. Truth, not error, wins human allegiance. At first I thought Christian Science fanatical. I laughed and scorned at it. But now that many of my friends have enthusiastically accepted it I am strongly inclined to investigate for myself. In fact its outward successes have predisposed me in its favor. Almost every week I learn that some friend has accepted this new or old religion. In my meditative moments I wonder if I start the study of Christian Science if I will leave the church of my youth and become a proselyting devotee of Mrs. Eddy. Is there any explanation of its marvellous growth other than that it is true and humanly helpful?"

It is hard to argue against success. Hard because most people think that that which builds temples is that which is inwardly true. We worship material success even in a body that stands for the immaterial. The sound of the hammer is to many the word of true praise to the Living God. The followers of Jesus ought not to have such a criterion of truth. He built no temple. He had no church. During his life time he was outwardly a failure though the very incarnation of God. The heathen had great temples but they were still heathen. Our age needs to quiet itself. It is too noisy in its religious manifestations. Truth to many has to be held by numbers before it attracts. We need more people who are willing to fail, and more who can appreciate truth of its own accord.

Christian Science has grown phenomenally because of the vacancy of the present day Christian mind. Vacancy of thought always leads to religious vagrancy.

Just this week a lady who had been all her life a Methodist told me that she had been reading Christian Science all winter, and that it was to her "wonderful, uplifting and most inspiring." Just so, for the first time in her life her mind had set for itself a task. It was indeed a joy. The mind is made for use. If it has lived long without discovering that fact, in its first stirrings it may be riotously happy in its feelings, but riotously unhappy in its conclusions. My Methodist friend had heard sermons all her life and had taken them as a matter of course. She had used the mind of the minister rather than her own. I do not suppose she had ever read a good religious book and by "good" I mean not "goody-good" but one of simplicity and strength. I presume she did not know of a good book. The Bible she formally accepted as true, but did not at all know. The Christian Scientist propagandist met up with her and she was introduced to his writings and of course naturally became enamored with them. She had nothing else to compare them with. Vacancy thus led her to vagrancy. She is legion. Every preacher must at times

George A. Campbell

be amazed to discover after his much preaching how little of it many of his habitual hearers have really come to possess. It is truth that makes free. One mighty task before the church today is to get professing Christians to use the mind God has given them. The preacher-mind certainly is not used too much; but the present method of church life fails to stir up the average mind to vital Christian thought. To do this I would suggest: Encourage everybody to think and have part in the services of the church. Life and belief must be articulated. Give the teaching functions a larger place in the pulpits. Do not be afraid to raise any question. Safety is not found in hiding or in ignoring but in frankly considering.

Get good books. Cultivate taste for the best. Fill the mind with the eternal verities. A famine of good books is almost as dreadful as a famine of food. It is a famine of spiritual food.

Get to know the Bible—not a few texts legalistically understood, but the real Bible. The Bible of God—the book of human color and heaven-born vitality. The Christ of God and of Galilee if possessed will guard against vagrancies. The soul has infinite hungerings and thus in order to be kept in health must have eternal truth as its food.

AN OLD HERESY TRIAL.

The Correspondent—"Why do some of you try to improve Christ's way? It takes a mighty smart sanctified man to improve Christ's plan for his church. Where will you find such a one?"

This is from an earnest lady who is active in one of our college churches. The implication is unfair and unjust. No minister in the Christian church is trying to improve on Christ's plan. We are all I trust, humbly seeking to know His way and follow therein. We may fail, grievously fail, but our purpose is single. But because we sometimes may differ as to the interpretation of His message is no reason why we should anathematize each other. Love is better than creeds. This good sister doubtless got her question from our religious press. The spirit of fairness is essential to a good Christian and to a good Christian paper. To condemn without a hearing is worse than to let the criminal go free. In the democracy of our church government we are in danger of mob judgment created by a few dictators.

In a second hand book store this week I ran across a copy of "Pascal Letters." Somehow in my reading I have missed Pascal, so I bought it. Coming home on the car I read an illuminating chapter entitled "The Censor." I shall give the drift of the letter.

The Sarbonne had preferred charges against M. Arnauld. In its censure "were crowded such terms as "poison, pestilence, horror, rashness, impiety, blasphemy, abomination, execration, anathema, heresy," the most dreadful epithet that could be

used against Arius or Antichrist himself; and all to combat an imperceptible heresy without telling us what it is." If our modern editors are not to follow the unworthy Sarbonne let them be specific in their charges, and more apt in their quotations from the man they accuse.

Pascal proceeds: "I gather from 'The Censor' that this same heresy is one of an entirely new species. It is not the sentiments of M. Arnauld that are heretical, it is only his person. This is personal heresy. He is not a heretic for anything he has said or written, but simply because he is M. Arnauld."

There is a newer kind of heresy. It is determined by geography. If truth comes from Chicago it is suspicioned. We ought to get over this 17th century method of judging." Pascal continues, "Why then," said I, "if this be the case, their censure is not worth a straw; for who will pay any regard to it, when they see it to be without foundation, and refuted, as it no doubt will be, by the answers to it?"

"If you knew the temper of people," replied my friend the doctor, "you would talk in another sort of way. Their censure, censurable as it is, will produce nearly all its designed effect for a time; and although, by the force of demonstration it is certain that, in course of time, its invalidity will be made apparent, it is equally true that, at first it will tell as effectually on the minds of most people as if it had been the most righteous sentence in the world. Let it only be cried in the streets: Here you have the censure of M. Arnauld, and the accusers will find their account of it. How few will ever read it! How few will observe that it answers no objections! How few who do read it will understand it! How few will take the matter to heart and sift the matter to the bottom! Mark then how much advantage this gives to the enemies of Arnauld. They are sure to make a triumph of it, though a vain one, as usual, for some months at least and that is a great matter for them. They will look out afterwards for some new means of subsistence. They live from hand to mouth, sir." Have the accusers of Arnauld, and they were the Jesuits—passed from earth and left with no successor their secret of dealing with supposed heretics? It reads quite modern, I think. That justice and right may prevail we need to cultivate a judicial and independent temper. We are in a bad way when a few serviles can startle us into a heresy panic.

Christ's way cannot be improved. He is supreme, masterful and Divine—and let no one who reads this add, yes; "Divine," as Shakespeare was divine. I say Divine. I will allow no man to modify for me.

A SENTENCE FROM McDONALD.

Let us ponder this week a sentence from George McDonald: "The parson of a parish must be content to keep the upper windows of his mind open to the holy winds and the pure lights of heaven, and

(Continued on page 302)

The Disciples and Their Centennial

Thus far in this series of articles we have discussed some of the outstanding features of the movement now approaching the first centennial of its history. Popularly, these items of belief have been styled the "plea." There is a possible misapprehension in this use of the word. A more correct use of it would make it refer solely to the purpose, or end for which the Disciples as a distinct people were organized. Their attitude regarding the "name," the "creed," the "ordinances," and other elements of doctrine may more properly be styled the "position."

There can be no possible misunderstanding as to what the "plea" was, when the term is used as indicated above. No one who is at all acquainted with the early history of the movement can fail to recognize that the passion of the Campbells, and especially of the elder Campbell, was for the union of the followers of Christ. The first published utterance of the reformers was the "Declaration and Address." It was from the pen of Thomas Campbell, and was issued in the autumn of 1809. Alexander Campbell, speaking of it later, said: "It contains what may be called the embryo, or the rudiments of a great and rapidly increasing community."

In order, therefore, to understand the spirit and purpose of the movement at its inception, it is necessary for us to turn to this original document.

It consisted of three parts, viz.: First, a Declaration of principles; second, an Address in further exposition and defense of these principles; and third, an Appendix designed to answer anticipated objections. The principles announced in the Declaration served as a pronouncement of the purpose of an association which had been previously formed, and which was styled the Christian Association of Washington, Pa. It may be summarized as a plea for the unity and peace of the church upon the basis of a return to the original standards as set forth in the New Testament.

In the introduction to the Declaration we read:

"The Plea."

"Moreover, being well aware, from sad experience, of the heinous nature and pernicious tendency of religious controversy among Christians; tired and sick of the bitter jarrings and janglings of a party spirit, we would desire to be at rest; and were it possible, we would also desire to adopt and recommend such measures as would give rest to our brethren throughout all the churches; as would restore unity, peace and purity to the whole church of God. This desirable rest, however, we utterly despair either to find for ourselves, or to be able to recommend to our brethren, by continuing amid the adversity and rancor of party contentions, the veering uncertainty and clashings of human opinions; nor, indeed, can we reasonably expect to find it anywhere but in Christ and his simple word, which is the same yesterday, to-day, and forever."

IV. The Plea.

P. J. Rice.

The Address which followed may be said to be an exposition of the famous maxim of Christian concord enunciated by Melancthon, "Unity in essentials, liberty in non-essentials, charity in all things." Mr. Campbell preferred the words "faith" and "opinion" instead of "essentials" and "non-essentials," because he regarded them more biblical.

In the category of essentials the following quotations will clearly indicate what he included: "You are all, dear brethren, equally included as the objects of our love and esteem, with you all we deserve to unite in the bonds of an entire Christian unity,—Christ alone being the head, the center; his word the rule; and explicit belief of, and manifest conformity to it in all things, the terms." A manifest attachment to our Lord Jesus Christ was the original criterion of Christian character, the distinguishing badge of our holy profession, the foundation and cement of Christian union." Two things are, therefore, regarded as essential, viz.: Faith in Jesus Christ, and a character fashioned after the character of Christ. It is evident also that Mr. Campbell had great faith in the sufficiency of the Word as providing a basis for both faith and character.

Not less important is the declaration of liberty. Outside of a few essentials there lies a vast field of important truth upon which men will ever hold differing judgments. This field Mr. Campbell was frank to recognize and put in its proper place. Luther had recognized the principle, but for certain reasons it had been largely inoperative. It was reserved for Mr. Campbell to remove the obstacles, which he did by calling attention to the distinction between the personal faith of the believer and the theological faith of the creeds. The latter had largely taken the place of the ecclesiastical authority, and maintained a tyranny almost, if not quite as absolute as that of the Pope.

It was freedom from this tyranny that Mr. Campbell introduced into the Address and thus into the movement. He said: "Many of the opinions which are now dividing the church, had they been let alone, would have long since been dead and gone, but the constant insistence upon them as articles of faith and terms of salvation have so beaten them into the minds of men, that in many instances they would as soon deny the Bible itself as give up one of these opinions." He further says: "Should any object and say that, after all, the fullest compliance with everything proposed and intended would not restore the church to the desired unity, as there might remain differences of opinion and practice, let such but duly consider what properly belongs to the unity of the church and we

are persuaded the objection will vanish. Does not the visible scriptural unity of the Christian church consist in the unity of her public profession and practice, and under this in the manifest charity of her members, one toward another, and not in the unity of private opinion and practice of every individual?"

Liberty in opinion, therefore, as conceived by Mr. Campbell, was something new under the sun. It was a lofty position he thus assumed, and naturally the church has been slow in coming up to it. Unity without uniformity, unity with liberty, is a principle to which few are even now willing to subscribe. There are evidences that Mr. Campbell himself did not appreciate its full significance. It is, however, a principle absolutely indispensable to unity.

In connection with the third principle, viz., "Charity in all things," Mr. Campbell named three evils which he regarded as especially grievous. "First, to determine expressly in the name of the Lord when the Lord has not expressly determined, appears to us as a very great evil. A second evil is, not only judging our brother to be absolutely wrong, because he differs from our opinions, but more especially our judging him to be a transgressor of the law in so doing, and, of course, treating him as such by censuring him, or otherwise exposing him to contempt, or, at least, preferring ourselves before him in our judgment, saying, as it were, 'stand by; I am holier than thou.' A third and still more dreadful evil is when we not only in this kind of way, judge and set at naught our brother, but, moreover, proceed as a church acting and judging in the name of Christ, not only to determine that our brother is wrong because he differs from our determination, but also, in connection with this, proceed so far as to determine the merits of the cause by rejecting or casting him out of the church as unworthy a place in her communion, and then as far as in our power cutting him off from the Kingdom of Heaven."

It is evident, therefore, that the purpose of the movement at its inception was such an interpretation and application of Christianity, according to the terms of this three-fold maxim as would result in the union of believers. The "plea" was for union, the program was a return to the faith and freedom of apostolic Christianity. Mr. Campbell believed implicitly in Jesus Christ, accepted unquestioningly the authority of the Scriptures and entertained the definite conviction that unity would inevitably result from the program he advocated, and to the attainment of this end he bent every energy.

Minneapolis, Minn.

(To be continued.)

Home is the grandest of all institutions.
—C. H. Spurgeon.

"A good exercise to strengthen the soul is the exercise of forbearance."

TWENTIETH CENTURY CHURCH EQUIPMENT

III The Sunday School Rooms

S. R. Badgeley.

The greatest work of the church is the education of its children in Christian knowledge, for which purpose the Sunday school or Bible school is recognized as the chief factor; hence the importance of this department of the church building.

The time was when any musty, dingy basement room consisting of four square, damp walls, with little light and less ventilation, having occasionally a separate room for the infant class, was considered ample provision to make for the Sunday school, in erecting a church building. Many Sunday schools of the past have occupied quarters which would scarcely be considered a comfortable place for the domestic animals of to-day.

The past decade has brought a marvelous development along the line of Sunday school architecture, and it is now conceded by all that the Sunday school should have the brightest, prettiest, most cheerful, best lighted, best ventilated, and best equipped rooms in the entire church. We say rooms because one, two or three rooms are no longer considered sufficient accommodation for a Sunday school, unless it be for a small school in a sparsely settled district.

A model Sunday school building should consist of one large central room surrounded on three sides with class rooms sufficient for the various classes and departments of the school. These rooms may be in one or two tiers, as the necessity of the case may require, and may be all square rooms, or the central room may be semi-circular, semi-octagonal, or semi-polygonal, with wedge-shaped rooms surrounding it, the partitions between which radiate from a common center.

The central or main room should be well lighted from above either by clear-story windows or a glass ceiling with skylight over. It should be large enough to accommodate all the classes which constitute the intermediate department of the school, this being the department which can be best conducted in a large room, and which necessarily comes most directly under the supervision of the officers, and participates more frequently in the reviews and other general exercises.

The equipment of this room should consist of the superintendent's platform and desk, a large blackboard, maps of Bible lands and mission fields, a good modern map of the world for the location of current events, a piano or organ, accommodation for orchestra, special singers, and for visitors, plenty of light, comfortable chairs, and a small cabinet table for each class, in which books and other class belongings may be kept under lock and key.

The superintendent's desk should be equipped with electric push buttons, operating bells or buzzers in all the various rooms and departments of the school, and if sufficient funds are available, levers operating mechanism which will raise and lower the lifting sash which separates the

class rooms from the main room and from each other, thus giving the superintendent perfect control of the whole school from his desk.

The surrounding rooms should consist of a large room for the primary department, a small office for the secretary near the entrance, and a class room for each class above the intermediate grade. All of these rooms should face the main room and be separated from it with movable sash and paneling. The partitions between the rooms should, as far as practicable be movable also, so that when all departments are thrown together for opening and closing exercises, reviews, etc., the scholars in the class rooms will not be pigeonholed, but will be included in one vast auditorium, from every point of which the superintendent may be seen and heard.

The primary department should have an exit door so arranged that the scholars therein may be dismissed without disturbing the remainder of the school, and should be equipped with blackboards, maps, charts, comfortable small chairs, and a small table for each class. All rooms should be so arranged that the scholars may take their places in them as they enter the school. Each class room should be equipped with a cabinet table, a blackboard and a set of maps.

The lighting, heating and ventilation of the whole building should be in accordance with the best modern practice. It would be a good rule to lay down that every room should be one in which flowers could be raised successfully.

It is a great advantage, also, to have the main Sunday school open directly upon the main church auditorium, so that for special services, such as Children's Day, anniversaries, etc., the whole school and church may be converted into one vast auditorium, and the scholars may participate in the services without moving from their places.

With a building erected and equipped in this manner it is possible to make a Sunday school the most attractive and useful adjunct to the services of a church.

Briefly stated, our ideal for the twentieth century church equipment is that it should be as handsome, commodious, convenient, comfortable and well furnished as the best homes of our people. That it should be a source of inspiration and aspiration to all who come within its walls. That its doors should always be open to afford a place of rest, meditation and prayer for the passing multitudes whose weary bodies or souls might need refreshing. That its seats should be always free and unreserved at all services. That its natural and spiritual atmosphere should be pure and helpful.

That it should have ample accommodations for all lines of legitimate church work, and that it should be a fitting monument to the love, loyalty and heroism of those whose united prayers, untiring zeal

and unselfish sacrifice made it a possibility.

The first requisite to the securing of such a church building and equipment is that those who have charge of its planning and promotion should themselves be imbued with lofty ideals. No man can conceive that which excels the thought and purpose of his heart. The erection of the Lord's house should be undertaken in a devout spirit and with pure motives, having always in mind the purpose of the structure, the time it is to continue its mission, and the multitude of people, young and old, who are to be taught and influenced thereby. Ugliness stands for sin, death and decay, but beauty inspires to life, health and purity.

CHURCH ARCHITECT, Cleveland, O.

BETHANY COLLEGE DAY.

During the recent Congress at Bloomington, Illinois, the education committee unanimously recommended that a special Lord's Day be set apart for the proposed Centennial Endowment fund for Bethany college. After considerable conference and correspondence with the alumni committee and others, it has been decided to ask the churches everywhere to observe the *third Lord's Day in September* (September 20) as the day for this great offering. This day seems to be appropriate on several accounts. It stands nearly midway between the birthday of Alexander Campbell (September 12, 1788) and the day when the college was first opened for the reception of students (November 1, 1840). The third Sunday in September is just two days later than the day when Alexander Campbell was elected president of the college and consequently the day when the college was organized (Sept. 18, 1840). Now the day selected is closely associated with three great events connected with the history of our religious movement, viz: the birth of Mr. Campbell, the time he was elected president of the college and the time when the college was first opened. It is believed that the third Lord's Day in September will commend itself to every one as the proper day to urge upon the churches the importance of making this centennial offering one of the greatest that has ever been made in the history of the Disciple movement. Shortly I will have something more to say with regard to this matter, indicating especially how this offering may be taken to the best advantage.

W. T. MOORE,

Chairman Alumni Committee.
Columbia, Missouri.

The baby was slow about talking, and his aunt was deploring that fact. Four-year-old Elizabeth listened anxiously.

"Oh, mother," she ventured at length, "do you think he'll grow up English? We couldn't any of us understand him if he turned out to be French!"—*Lippincott's*.

The Liquor Traffic From a Recent Address.

Gov. J. Frank Hanly.

Personally, I have seen so much of the evils of the traffic in the last four years, so much of its economic waste, so much of its physical ruin, so much of its mental blight, so much of its tears and heartache, that I have come to regard the business as one that must be held and controlled by strong and effective laws. I bear no malice toward those engaged in the business, but I hate the traffic. I hate its every phase. I hate it for its intolerance. I hate it for its arrogance. I hate it for its hypocrisy. I hate it for its cant and craft and false pretenses. I hate it for its commercialism. I hate it for its greed and avarice. I hate it for its sordid love of gain at any price. I hate it for its domination in politics. I hate it for its corrupting influence in civic affairs. I hate it for its incessant effort to debase the suffrage of the country; for the cowards it makes of public men. I hate it for its utter disregard of law. I hate it for its ruthless trampling

of the solemn compacts of State constitutions. I hate it for the load it straps to labor's back; for the palsied hands it gives to toil; for its wounds to genius; for the tragedies of its might-have-beens. I hate it for the human wrecks it has caused. I hate it for the almshouses it peoples; for the prisons it fills; for the insanity it begets; for its countless graves in potter's fields. I hate it for the mental ruin it imposes upon its victims; for its spiritual blight; for its moral degradation. I hate it for the crimes it has committed. I hate it for the homes it has destroyed. I hate it for the hearts it has broken. I hate it for the malice it has planted in the hearts of men; for its noison, for its bitterness, for the dead sea fruit with which it starves their souls.

I hate it for the grief it causes woman-

hood--the scalding tears, the hopes deferred, the strangled aspirations, its burden of want and care.

I hate it for its heartless cruelty to the aged, the infirm and the helpless; for the shadow it throws upon the lives of children; for its monstrous injustice to blameless little ones.

I hate it as virtue hates vice, as truth hates error, as righteousness hates sin, as justice hates wrong, as liberty hates tyranny, as freedom hates oppression.

I hate it as Abraham Lincoln hated slavery. And as he sometimes saw in prophetic vision the end of slavery and the coming of the time when the sun should shine and the rain should fall upon no slave in all the republic, so I sometimes seem to see the end of this unholy traffic; the coming of the time when, if it does not wholly cease to be, it shall find no safe habitation anywhere beneath Old Glory's stainless stars.

Teacher Training Course.

H. L. Willett

LESSON II.—HOW THE BIBLE CAME TO US.

The Bible was not written in our English language, but has come through a long history on the way to us. Our English bible represents the labors of many generations of scholars who have made possible our possession of the Word of God in a form easily understood by anyone who devotes to it a suitable amount of time and interest.

The books of the Old Testament were written in Hebrew, with the exception of a portion of Daniel and a single verse in Jeremiah, which were written in Aramaic, a language very much like Hebrew, and employed in Palestine after Hebrew had ceased to be spoken. There are no original copies of any of the books of the Old Testament. Before the first Christian century the Jewish scholars had gathered these books into a collection and had agreed upon a common Hebrew text.

The New Testament books were written in a dialect of the Greek language. It is possible that some of them were originally in Aramaic, but the whole of the New Testament as we now have it is Greek. There are no autograph copies of any of the New Testament books in existence.

The oldest manuscripts of the Bible date from the fourth century. These are three in number: The Alexandrian, called Codex A, was presented to Charles I of England by the Patriarch of Constantinople in 1628 and is now in the British museum. The Vatican manuscript, called Codex B, is preserved in the Vatican library at Rome. The Sinaitic, called Codex Aleph, was found by Dr. Tischendorf at St. Catherine's convent in Mt. Sinai in 1844 and is now preserved in the library of St. Petersburg. These manuscripts preserve not only the New Testament, but the old as well, in the Greek languages. They are not complete in all parts, but are invaluable as the

oldest sources of the New Testament. Many other manuscripts of later date are in the possession of scholars and are valuable for purposes of comparison.

The Bible has been translated into many different languages, and some of these translations or versions are very old. There was a translation of the Hebrew Old Testament into Greek, made during a period of about one hundred years, from 250 B. C. to 150 B. C. This was made by Hebrew scholars in Alexandria and is called the Septuagint (or LXX), from the tradition that seventy scholars were employed in the task. There is the Syriac version of the New Testament, called the Peshitta, dating from the first Christian century. A translation was made by Ulfilas into the Gothic language about 350 A. D. Of the same age is the Old Latin version. St. Jerome, who lived at Bethlehem in the fourth century, made a version of the Bible which is called the Latin Vulgate, or "common version" of the ancient western church. This is today the standard version of the Roman Catholic church.

The most important English versions are: (1), That of John Wycliffe who made the first English version in 1382. (2) Tyndale translated a large part of the Bible about 1530. This is the first printed English Bible, and also the first to be based on the original Hebrew and Greek rather than the Latin of the Vulgate. (3) The Great Bible was issued in 1539. It was the first authorized English version. It was of Coverdale, Rogers, Taverner and Cranmer. Coverdale was, however, the most prominent of these workers, and to him the version was largely due. (4) The Geneva Bible was issued in 1560 by Protestants who had fled from England to Geneva, Switzerland, to escape the per-

secutions of Queen Mary. (5) In 1611 the result of many labors, including those King James authorized the publication of our common English text. It was the work of fifty-four scholars, and in addition a company of revisors. Three years were spent in the task and the Authorized Version as we now have it was issued in 1611. (6) The Revised Versions are the outgrowth of Christian scholarship during the last quarter of a century. A living language like the English changes rapidly. A new version of the Scriptures was needed. A committee of English and American scholars issued the Revised Version, the New Testament in 1881 and the Old Testament in 1885. In 1901 the American Revised Version was issued, containing the suggestions of the American revision committee at the time the first Revised Version was issued. In 1903 the American Standard Bible appeared, containing the findings of the American committee up to that date.

References: Price, The Ancestry of Our English Bible. Smyth, How We Got Our Bible. Gladden, Who Wrote the Bible? Patison, A History of the English Bible.

Questions: 1, Why is the form as well as the content of the Bible a subject of study? 2, In what language were the books of the Old Testament written? 3, In what language were the books of the New Testament written? 4, What are the leading Greek manuscripts of the Bible and what is their value? 5, What are the most important translations of the Bible other than English? 6, Name the early English versions and give their dates. 7, What was the origin of the Authorized Version? 8, What is the necessity for Revised Versions? What is the character of the three recent revisions of the Bible?

The Sunday School Lesson

Sins of Judas and Peter*

H. L. Willett

The discourses contained in John 13-16 were spoken by Jesus to the disciples as his final words of instruction to them. It is probable that these conversations all took place in the upper chamber which had been used for the Passover feast. It has been thought that the words of chapters 15 and 16, following as they do the command, "Arise, let us go hence," in 14:31, were uttered after the company had left the upper room, and were perhaps suggested by their walk through the streets and out toward Gethsemane. Be this as it may, when Jesus had ceased his words of counsel to them, he uttered his great prayer, which is far more worthy to be called the Lord's prayer than the brief series of petitions which we usually designate by that name. In this prayer he prayed that the disciples might be kept from evil and might be one in such visible and affectionate unity that the world might believe in him.

THE GARDEN.

The Savior then entered the garden of Gethsemane which lay opposite Jerusalem on the slope of the Mount of Olives. He had to cross the brook Kedron, which is usually called the valley of Jehosaphat, lying between the city and the mountain. Today there are two sites, held respectively by the Greek and Roman church, each claiming to have possession of the actual place where Jesus spent these hours of sorrow. The Roman Catholic garden has in it many old olive trees which date back a century or more, and may well resemble those under which Jesus bowed in the agony of that night. It is significant that John, who was closer to his Master than any of the other disciples, has nothing to say of this trying experience in our Savior's life. He tells us of Jesus' arrival at the garden and of the coming of Judas and his company, but of the agony he has nothing to say. Perhaps to him it was too sacred a theme for public recital. He preferred to keep it as a secret whose mystery only those who came closest to Jesus might penetrate.

JUDAS ISCARIOT.

Judas had already left Jesus and the disciples during the celebration of the feast in the upper room. He had gone forth into the night to summon the band of men who were to assist him in carrying out the plot which he had already arranged with the chief priests and Pharisees. That Judas intended to compass the death of Christ seems inconceivable. Perhaps rather he felt that the mild and quiet measures Jesus was taking were insufficient to bring to reality the Messianic hopes on which they had set their hearts. It may

have been that he intended to force our Lord into some public declaration of his power. To his horror, when it was too late, he said that the Master only bowed to this oncoming wave and let it overwhelm him.

JESUS AND JUDAS.

Knowing the place to which Jesus often retired for prayer Judas did not doubt that this evening would find him there as on other occasions. The Passover moon was at the full, and yet in the depths of gloom under the olive trees the company of Galileans might find concealment. Therefore Judas and his band came with lanterns, torches and weapons. When they approached Jesus came forth to meet them with that majesty which was the result of a perfect conquest over himself and over even the desire that the cup of suffering and failure might pass away from him. Their question as to his identity was needless. They knew him full well. Perhaps John in his chronicling of the event hesitated to add that touch of brutality and hypocrisy, the kiss of Judas.

THE ARREST.

Even at that moment Jesus was concerned for the safety of the disciples. He did not wish them to be involved in his own arrest. Apparently there was no disposition to molest them. It is of course possible that his words, "Let these go their way," may have saved them from the peril they encountered as being his disciples. But none of them seems to have been taken into the charge of the soldiers. Jesus had loved the disciples, and loved them to the end. Not one of them was lost, whom he could save.

Jesus was first taken before Annas, the high priest who had been deposed by the governor. He was still regarded, however, as the high priest, in spite of the fact that Joseph Caiaphas, his son-in-law, had been invested with the honor. The real decision had been reached in the home of Annas, but they required the sanction of a formal judgment by Caiaphas, the priest recognized by the government. Into the court of Caiaphas Peter had followed.

THE DENIAL.

It was early morning and the air was cold. A fire had been kindled in the court, and Peter stood with the other bystanders to warm himself. Perhaps, as a dealer in fish from the sea of Galilee, he was known to some of the servants. There were those there who recognized him as one of Jesus' disciples. But when they spoke of the matter, he denied all connection with his Lord. The terror of the moment had fallen upon him. Jesus was in no position to defend him. He had been valiant enough when there was a chance to make a fight for his Lord, but now self-interest reasserted itself and he lost his courage. Not even the testimony of one who had seen him draw his sword in the

garden was sufficient to arouse him to courage. Again he denied the Lord. Then when he heard the cock crow the words of Jesus came back to him in a tide of memory and regret. His triple denial must have been to him the saddest of all recollections in the days to come. On the sea of Galilee Jesus was to ask him one day three times over if he loved him, as if to remind him of the three-fold refusal to acknowledge his Master.

OUR OWN SINS.

The sins of Judas and of Peter are not unique. They only seem worse than our own acts of similar nature because of their consequences. We do not hate our Lord, but we all sell him for pleasures and profits that would seem trifling and foolish if we stopped to weigh in comparison the value of his life to us and the sorrow of his heart at our apostasy. We do not mean to be unfaithful to him any more than Peter did, but in the stress of temptation we conceal our relationship and pass as if we had not known him. It might be easy to rouse our courage for a sudden crisis; our hardest task is the constancy of attention which shall not forget his right over us and our obligations to bear witness to him. God save us from treachery and denial.

Daily Bible Readings—Monday, Hypocritical Worship, Jer. 7:20-40. Tuesday, The World Hates Christ, Jno. 7:1-13. Wednesday, Persecution of the Godly, 2 Tim. 3:1-17. Thursday, False Leaders and Teachers, Micah. 3. Friday, Persecution is Partnership with Christ, 1 Peter 4. Saturday, The Ungodly Heart, Heb. 3:1-13. Sunday, The Apostles Persecuted, Acts 5:17-38.

RECENT SERMON SUBJECTS.

Two series by Harry Foster Burns, pastor of the Central church, Peoria, Ill., as follows:

AFTER EASTER SERMONS.

- 1., "The Christian and His Church."
- 2., "The Christian and His Money."
- 3., "The Christian and His Faith."
- 4., "The Christian and His Country."

LIGHT ON LIFE'S PROBLEMS.

A discussion of the Christian attitude toward:—1, "One's Daily Work." (To all who labor) 2, "One's Pleasures." (To all who seek amusement.) 3, "One's Daily Reading." (Yellow journal, novel, etc.) 4, "One's Marriage." (Divorced.) 5, "The Civil Law." (Tax-dodgers, bootleggers, etc.) 6, "The Christian Vision of Life." (A man vs. a sheep.)

OUTRAGE.

"Jones is studying for the ministry, isn't he?"
 "No, no; he's only selling Bibles."
 "Same thing—he's taking holy orders."
 --Puck.

* International Sunday School Lesson for May 17, 1908. Jesus Betrayed and Denied, John 18:1-9, 24-27. Golden Text, "Jesus saith unto them, The Son of Man shall be betrayed into the hands of men," Matt. 17:22. Memory Verses, 2, 3.

The Prayer Meeting--Church and Ministry

Topic for May 20. 2. Tim. 2:2; Acts 16: 1-5

Silas Jones

The results of consecrated ministerial labors are summed up in Acts 16:5: "So the churches were strengthened in the faith, and increased in number daily." It is the business of the minister to vitalize the facts of Christianity so that believers shall be invigorated in their inner life and that unbelievers shall be compelled to recognize the reality of the spiritual world and be led to open their hearts to its influences. The cares of life and the deceitfulness of riches endanger the faith of the church. The demands of the body are ever urgent. The vision of the eternal glory is obscured by the dust of the market place. Men have to fight for their characters. The minister has the high privilege of bringing to them the word of Christ that sheds the light of God on the dark problems of daily experience.

"WELL REPORTED OF."

The church is judged by its ministry. Ignorant men cannot preach the unsearchable riches of Christ. Immoral men cannot win their companions to him who knew no sin. The bigot misrepresents Christ, slanders him outrageously. The sinner reasons that if Christ is a savior. His work ought to appear in the character of

His messenger. Barnabas, "a good man, and full of the Holy Spirit and of faith," went to Antioch, and it is recorded that "much people was added unto the Lord." The exhortations of such a man have power. If the churches are disgraced by evil men in the ministry, they have themselves to blame for their humiliation. They should see to it that only men of good report are allowed to speak to the people. Elders have been known to invite into their churches men of whose character they were in entire ignorance. They would not have loaned money to these strange preachers, but they allowed them to stand as teachers of the gospel of Jesus. Scoundrels who ought to be in the penitentiary go from place to place deceiving the churches, and all because the officers of many congregations do not use the same care in selecting a minister that they use in buying cattle. Under the circumstances, it is surprising that so few unworthy men are in the ministry. The great majority of the preachers have an honest desire to honor the Lord by serving His people.

Exhortation is good provided the man exhorted knows what he ought to do and merely needs encouragement. If he is not convinced that Jesus commanded believers to be baptized, it is a waste of time to exhort him to obey the Lord in this ordinance. If he is uninformed respecting the condition of non-Christian nations and of the power of the gospel among them, it is foolish to expect him to give liberally for missions. A man of sense and honesty has a reason, aside from his desire to please somebody for parting with his money. To attend to the forms of religion without an understanding of their significance is far from obedience to Christ. Hence, the true minister is a teacher. He opens the word to the people. He rebukes them for neglect of known duty rather than for failures due to ignorance. The church has a duty to provide a trained ministry in addition to the duty of giving heed to the word of truth it is now hearing. Its honor is at stake in this matter of the preacher. Its loyalty is involved in the problem of sending out competent men to draw the attention of the world to Christ. One of its present needs is a more sensitive educational conscience.

Christian Endeavor--In Home and School

Topic For May 17. 1 Chr. 13: 12-14; Isa. 54:13

SUGGESTIONS.

This meeting can be made a happy and helpful occasion for all, if the Junior Christian Endeavorers are asked to have part in the service. It is suggested that the meeting have two leaders, one of whom shall be the president of the Juniors. Let each leader preside over a part of the meeting, dividing the service into two periods.

The first leader may speak of the home and its place in the life of every individual, the influence of the home in the life of the nation; the home and the church, and the necessity of Christian homes for the uplifting of every generation.

The second leader may speak briefly, but give special attention to the place and part of the Juniors in the exercises of the hour.

MESSAGE ON THE TOPIC.

By REV. M. RHODES, D.D., IN C. E. WORLD.

It is easier to be a Christian in some places than in others, but the opportunity for usefulness is hardly so great. We allow circumstances to influence us very much, sometimes favorably, sometimes not. Under the fervor and fellowship of worship we feel an urgency to higher things, and set out anew to attain the mind of Christ. But is this not to be the distinction of a Christian always and everywhere? Paul sends his kindly salutation to the saints in Caesar's household—a most unlikely place.

This is the day for us endeavorers to be

true to our colors—in season and out, loyal soldiers of Jesus Christ; where one's religion is put to the severest test, there conscientious care should be taken have it appear at its best. Testimony is easy in the meeting, but if it is to avail anything it must be no less sincere in home and school. How true to itself, how cheery and helpful, the power that has pushed its way up through the crevices of the rock. How blessed the simple, humble loyalty of the Christian, especially where the circumstances seem adverse! It is the light that shineth in the darkness and often blushes it away. Let it shine. Never conceal it.

QUOTATIONS FOR COMMENT.

The best time to handle a man is when he is a boy.—Judge Lindsay.

Play-time is a part of school-time, not a break in it.—Henry van Dyke in "Days Off."

Each of us has the power of making happier, sunnier, the little spot wherein our daily life is spent.—Archbishop of Canterbury.

The most valuable result of education is the ability to make yourself do the thing you ought to do, when it ought to be done, whether you like to do it or not.—Huxley.

"It takes so little to make a child happy that it is a pity, in a world full of sunshine and pleasant things, that there should be any wistful faces, empty hands, or lonely young hearts."

QUESTION SPURS.

Where ought the Christian first to show his religion? 1 Tim. 5:4.

How did Jesus sanctify home life? John 2:1, 2, 11.

What grace may the home life especially develop? Luke 21:19; Jas. 1:4.

How may we make our home and school life acceptable to God? 1 Cor. 10:31.

FOR DAILY READING.

May 11.—Parental control, Gen. 18: 16-19.

May 12.—Brotherly forbearance, Gen. 45:15, 16.

May 13.—Justice and kindness, Eph. 6:1-4.

May 14.—Obedience, Prov. 6:20-22.

May 15.—Instruction, Exod. 13:8-10.

May 16.—Teachableness, 1 Sam. 3:1-10.

May 17.—Topic—Being a Christian. II. At home and in school. 1 Chron. 13: 12-14; Isa. 54:13. (Union meeting with the Juniors.)

INLAND EMPIRE DAY.

The Christian Endeavor societies among disciples will observe June 28 in behalf of home missions. That will be Inland Empire day, when offerings will be taken for our work in Idaho, Wyoming and the Dakotas. The Centennial aim of our Endeavorers is \$10,000 for the evangelization of this territory. Write immediately, for programs and free supplies, to H. A. Denton, Y. M. C. A. Bldg., Cincinnati, O.

With The Workers

We are glad to give our readers in this number the first part of the fourth paper by Perry J. Rice of Minneapolis. The success of Mr. Rice as a pastor and his ability as a thinker make his words of value in any discussion of the aims and ideals of our movement.

This week we print the last of the series of articles by Mr. S. R. Badgley of Cleveland, Ohio, on church architecture. The article in this issue has to do with the important and timely subject of properly housing the Sunday school, and abounds with helpful suggestions for schools of any size.

What about home missions? Did your church take the offering last Sunday? Remember that the task was not ended then unless the whole church had an opportunity of giving. Send your offering immediately to The American Christian Missionary Society, Y. M. C. A. bldg. Cincinnati, Ohio.

Let all our churches take notice that the third Lord's Day in September has been set apart for the Centennial offering to the Bethany College Endowment fund. We trust that our churches will all get ready for this occasion and that the contributions on that day will be the largest offering ever made by our churches to any special cause during the history of our movement.

Our new department, the Teacher Training Course, will meet a demand in many schools for a thorough Bible study in adult classes. Will you not help us in bringing these superior studies by Dr. Willett to the attention of Sunday school workers and teachers? We shall be glad to receive names of men likely to be interested in such a course as THE CHRISTIAN CENTURY now offers.

Austin Hunter, pastor of the North Park church, Indianapolis, Indiana, sends us the closing words on the liquor traffic, of the address of Governor Hanly before the Republican State Convention, which we print on another page. We heartily agree with Bro. Hunter who remarks that "this is one of the greatest summaries of the liquor traffic I have ever seen, and is worthy of the widest publication. It should rank as a classic among the great deliverances on this theme."

W. F. Wills has accepted a call to serve the church in Trowbridge, Mich.

It is reported that John Booth has been called to the church at Centerville, Iowa.

A. L. Ward is happy in the good beginning of his new work in Boulder, Colo.

George W. Knepper was the speaker at a recent men's banquet in Connellsville, Pa.

C. S. Kiecker of Woodburn, Iowa, is

encouraged in his labors by a nice raise in salary.

V. M. Elston begins his second year in Atlantic, Iowa, with the church in excellent condition.

A new building will be dedicated May 10 by W. B. Crewdson and the brethren of Salida, Colo.

R. H. Miller of Buffalo, N. Y., lectured April 22 in Wellsville on "Gray Days and Golden in London."

G. F. Assiter has presented his resignation as minister at Hollrock, Pa., to take effect September 1.

W. A. Bellamy has ended a meeting in Durand, Mich., which added much strength to the congregation.

B. W. Hampton of Mason City, Iowa, is doing acceptable work as pastor of the congregation in Fertile.

J. O. Walton and the brethren in Mt. Pleasant, Mich., will entertain the state convention, June 8-12.

E. A. Gilliland has been called to the pastorate of the church in Lincoln, Ill., to succeed W. H. Cannon.

The brethren in Loraine, Ill., have extended a call to J. F. Smith to become the pastor of the church there.

George Maxwell and his people of Cantil, Iowa, have made repairs upon the church home costing about \$1,000.

H. O. Breeden will preach in the Central church, Des Moines, Iowa, May 17, and also deliver a lecture the following evening.

Iowa officers and forces throughout the state in general are making ready for the state convention in Des Moines, June 19-24.

The Christian ministers of Lincoln, Neb., were entertained April 20 in the home of H. O. Pritchard, pastor of the Bethany church.

H. F. Lutz of Harrisburg, Pa., has been making addresses in eastern churches in the interest of the May offering for home missions.

A fine corner lot has been purchased by the brethren in Lehigh, Iowa, and the church under J. A. Saum has plans for a new building.

Raymond C. Farmer has been compelled to resign as pastor in Elbert, Colo., and to retire to the ranch for a time on account of his health.

H. D. Williams of Ames, Iowa, is the president of the new Story County Fellowship organization. There are seven churches in the county.

Central Illinois churches will hold a picnic July 26 at the Epworth League grounds, near Havana. Four or five thousand attend these gatherings.

A committee has been appointed to proceed with arrangements for the erection

of a new church house in Tiffin, Iowa. C. J. Miller is the pastor.

The church in Paonia, Colo., has purchased a pipe organ to cost \$2,000. J. K. Hester has been called as pastor for a period of three years.

The church in New Castle, Pa., will be the host of the Western Pennsylvania convention May 5-7. Cravton S. Brooks is the minister of the church.

Drakeville, Iowa, has one of the few women pastors of the state. Sister Sea has the loyal support of the congregation, and is successful in her work.

Mrs. F. M. Bruner died at Des Moines, Iowa, April 6. She was the mother of Prof. H. L. Bruner of Butler college, and six other children who survive her.

The brethren in Elmwood, Neb., have extended a call to L. C. Chapman of Mt. Pleasant, Iowa, which he has accepted. He will move to his new field immediately.

G. N. Stevenson has been on the field in Muir, Mich., for six months. The church in all departments is well organized. Plans are under way for securing a parsonage.

J. F. Findlay, pastor in Fort Collins, Colo., has been given a raise in salary of \$300 a year. The church has secured the location for a new mission work in the city.

FRIENDS' HELP.

St. Paul Park Incident.

"After drinking coffee for breakfast I always felt languid and dull, having no ambition to get to my morning duties. Then it about an hour or so a weak, nervous derangement of the heart and stomach would come over me with such force I would frequently have to lie down.

"At other times I had severe headaches; stomach finally became affected and digestion so impaired that I had serious chronic dyspepsia and constipation. A lady, for many years state president of the W. C. T. U., told me she had been greatly benefited by quitting coffee and using Postum Food Coffee; she was troubled for years with asthma. She said it was no cross to quit coffee when she found she could have as delicious an article as Postum.

"Another lady, who had been troubled with chronic dyspepsia for years, found immediate relief on ceasing coffee and beginning Postum twice a day. She was wholly cured. Still another friend told me that Postum Food Coffee was a Godsend to her, her heart trouble having been relieved after leaving off coffee, and taking on Postum.

"So many such cases came to my notice that I concluded coffee was the cause of my trouble and I quit and took up Postum. I am more than pleased to say that my days of trouble have disappeared. I am well and happy." "There's a Reason." Read "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

S. R. Perkins has made a very auspicious beginning of his labors in Davenport, Iowa. There have been in all twenty-two additions to the church in the short time he has been there.

W. S. Johnson is supplying the pulpit of the congregation in Estherville, Iowa, following a good meeting held by him in which there were about twenty additions to our forces there.

The Odd Fellows lodge in Syracuse, N. Y., celebrated its ninety-sixth anniversary by attending services April 26 in the Central church, of which Joseph E. Serena is pastor.

Evangelist L. S. Ridnour has held seven meetings since October 4. He is making dates for spring and summer and may be secured by addressing him at Osawatimie, Kas. His services are well recommended.

Thad S. Tinsley, for more than five years minister of the church in Clifton, Ky., near Louisville, has presented his resignation to take effect June 1. Mr. Clifton will go to Shelbyville, Ky., as successor to H. D. C. MacLaughlin.

Carl R. Houghton of Connersville, Ind., a draftsman in the steel works there, visited his home church in Sigourney, Iowa, recently and gave evidence of his earnestness and ability when he occupied the pulpit at the Sunday services, April 19.

A farewell message comes to us from Dr. and Mrs. Hiram Van Kirk, as they are about to sail for Marburg, Germany. Dr. Van Kirk will study abroad for a time, the length of his stay in Europe being as yet undetermined. He speaks of delightful visits in eastern universities.

The Forest Avenue church, Buffalo, N. Y., gave the pastor, B. H. Hayden, and his bride, a cordial and happy reception April 17, on their return from their wedding trip. The successful work of the pastor now receives a new impetus by the coming of his accomplished and consecrated wife.

E. L. Powell, pastor of the First church, Louisville, Ky., was the preacher last week in the closing services of a series of monthly meetings held in Macauley theater in that city. Dr. Powell spoke on the subject, "What's the Use?", and was heard by an audience which taxed the capacity of the auditorium.

B. B. Tyler of Denver, Colo., will not move to Wheeling, W. Va., as reported in some of our papers. He has had some correspondence with the church there about spending his summer vacation with them, hoping to be benefitted by the change of climate, as he has not been in the best of health of late.

After repeated efforts the church in Huntington, Ind., has secured as its pastor to succeed Cephas Shelburne, our minister in Hutchinson, Kansas, Elmer Ward Cole. Mr. Cole's resignation as pastor of the Kansas congregation will take effect June 1. In five years of service the

Hutchinson church has been more than doubled and has been led by Brother Cole to a leading place in the state. It has become a living link, and in every department the success of the work has been pronounced. The congregation is now on the eve of erecting a new \$40,000 building, in which enterprise it had counted much on the earnestness and enthusiasm of the pastor. He will go to a great church in Indiana, where a membership of one thousand and a monster Sunday school will engage all his energies in directing and organizing that advance which his past successes promise for Huntington.

AMONG CHICAGO CHURCHES.

Dr. Willett will preach next Sunday in the Temple Baptist Church, Philadelphia, Pa. It is expected that Richard W. Gentry, the new associate minister of the First church, will arrive in the city in time to occupy the pulpit in the absence of Dr. Willett.

Since the last report there have been six additions in services of the Chicago Heights church, five of them by confession. Pastor W. S. Lockhart had the help of Clarence Rainwater of Des Moines in special meetings during one week.

D. C. Tremaine, state evangelist of New York, was a visitor recently in the city, making a study of conditions in mission work here.

G. F. Fitcher has been called as pastor of the Ashland church.

There were two additions April 26 in meetings of the Austin church.

E. A. Henry is preaching for the church in Batavia, Ill.

Mr. Simon Rohrer, who has been preaching for the Logan Square mission, and his wife have moved to Buffalo, N. Y.

Miss Virginia Hearne is the new state secretary of the C. W. B. M. in Texas. She is eminently well qualified for the position and the women's organization is to be congratulated on securing one of her ability and experience.

The Hyde Park church is considering the establishment of a church library as a memorial of Mrs. Lillian White Grant.

As we go to press the news comes that the Austin Church building was burned Monday morning of this week. The building was totally destroyed. The fire is thought to have originated from the electric wires.

Y. M. C. A.

Seventeen days of jubilee exercises in honor of the completion of fifty years' of service by the Chicago Y. M. C. A. had a striking climax in the banquet of April 27. Over 300 men representative of the business and professional life of the city assembled to partake of the banquet and to listen to the stirring oratory of the evening. President E. P. Bailey presided and introduced General Secretary L. W. Messer, who read messages of greeting from Howard Williams of London, son of the founder of the movement, and from other associations at home and abroad.

John V. Farwell, Jr., chairman of the board of managers, described the development of the Chicago organization. Henry B. F. Macfarland, president of the commissioners of the District of Columbia, dwelt upon the educational and civic force exerted by the association. James G. Cannon, banker, head of the clearing house committee of New York City, and chairman of the religious work department of the international committee, deplored the emphasis too strongly placed upon the outer man, and pointed to the value of the association in caring for both the outer and inner man and in bringing them into proper relation. Governor Deneen described the association work at Springfield and in state institutions; Bishop Anderson commended the organization for getting to work in a practical way to make better men while other branches of the church were theorizing, and President Woodrow Wilson, of Princeton, made a powerful and deeply impressive address on the value of the association to the life of the nation. In his view some of the chief benefits of the work were the purification and stimulation of young manhood and the awakening of youth to a proper conception of the battle of life.

Probably no religious celebration in the country has drawn into its activities so many successful men in the various walks of life and has commanded so much attention from the press over so long a

Continued on next page

TRAINED NURSE.

Remarks About Nourishing Food.

"A physician's wife gave me a package of Grape-Nuts one day, with the remark that she was sure I would find the food very beneficial, both for my own use and for my patients. I was particularly attracted to the food, as at that time the weather was very hot and I appreciated the fact that Grape-Nuts requires no cooking.

"The food was deliciously crisp, and most inviting to the appetite. After making use of it twice a day for three or four weeks, I discovered that it was a most wonderful invigorator. I used to suffer greatly from exhaustion, headaches and depression of spirits. My work had been very trying at times and indigestion had set in.

"Now I am always well and ready for any amount of work, have an abundance of active energy, cheerfulness and mental poise. I have proved to my entire satisfaction that this change has been brought about by Grape-Nuts food.

"The fact that it is predigested is a very desirable feature. I have had many remarkable results in feeding Grape-Nuts to my patients, and I cannot speak too highly of the food. My friends constantly comment on the change in my appearance. I have gained 9 pounds since beginning the use of this food." "There's a Reason." Read "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

period. In all over 240 meetings, conferences, banquets and gatherings of various sorts were held, and the list of speakers included representatives of almost every denomination and every phase of Christian work for men.

A GREAT EDUCATIONAL AND MISSIONARY RALLY.

We wish to announce to the brotherhood at large that a great educational and missionary rally will be held at Enid, Okla., May 25-28, celebrating the establishment of Oklahoma Christian University. There will be sessions devoted to our Ministerial Association of Oklahoma, and our missionary interests, general, national and state, and Christian education. We are providing a great intellectual and spiritual feast. Many speakers of national reputation will be present—J. W. McGarvey, J. H. Garrison, F. M. Rains, W. J. Wright, Louise Kelly, C. M. Chilton, M. M. Davis, J. H. C. Smith, J. H. Mohorter, O. N. Roth, and in addition to these a number of prominent speakers of our own state.

The friends of Christian education will be glad to learn that we are closing up the first year of Oklahoma Christian University successfully. We have three fine buildings, fully completed. The main building, 96x110, four floors; Fine Art building, 25x70, four floors; a commodious Ladies' Hall that will accommodate about seventy young lady roomers, and containing a dining room sufficiently large to accommodate about 200. These buildings are now fully equipped with school furniture, libraries and laboratories. We have installed nearly 15,000 volumes in our library, all well selected books. The enrollment will reach over 250.

More than fifty ministerial students have been enrolled. We have had a strenuous time financially, owing to the fact that the city of Enid has been unable to pay us all of the bonus and scholarships promised. A considerable sum is still due us, which we have promise of getting in the near future.

We have a very fine corps of teachers employed, who have done faithful work during the year. There is indeed a great opening here for the establishment of a school.

Churches are numerous throughout the Southwest. Oklahoma has upwards of 500 organizations of Disciples. This is a most favorable place in which to educate preachers.

We invite our brethren and friends everywhere to visit us, and especially to enjoy with us *The Great Educational Celebration* for which we are planning.

E. V. ZOLLARS.

CHRISTIAN CHURCH WORKERS, ATTENTION.

"THE CALL" FOR THE FIFTIETH ILLINOIS SUNDAY SCHOOL CONVENTION.

The Fiftieth Annual (Jubilee) Convention of the Illinois Sunday School Association

Put This Stove in Your Kitchen

It is wonderfully convenient to do kitchen work on a stove that's ready at the instant wanted, and out of the way the moment you're done.

Such a stove is the New Perfection Wick Blue Flame Oil Cook-Stove. By using it you avoid the continuous overpowering heat of a coal fire and cook with comfort, even in dog-days. The



NEW PERFECTION

Wick Blue Flame Oil Cook-Stove

is so constructed that it cannot add perceptibly to the heat of a room; the flame being directed up a retaining chimney to the stove top where it is needed for cooking. You can see that a stove sending out heat in but *one* direction would be preferable on a hot day to a stove radiating heat in *all* directions. The "New Perfection" keeps a kitchen uniformly comfortable. Three sizes, fully warranted. If not with your dealer, write our nearest agency.



The **Rayo Lamp** is the ideal lamp for family use—safe, convenient, economical and a great light giver. If not with your dealer, write our nearest agency.

STANDARD OIL COMPANY
(Incorporated)

will be held in Dixon, May 19, 20 and 21.

Each county in the state (except Cook) is entitled to ten delegates in addition to the County President, Secretary and Treasurer, who are delegates ex-officio.

The offer of hospitality (breakfast and lodging) is extended by the citizens of Dixon to all accredited delegates; arrangements will be made for lunch and supper at a reasonable rate.

Reserved seats and the right to participate in the proceedings of the convention are reserved to delegates, but all pastors, Sunday school officers, teachers and others interested in our work are cordially invited to attend the convention sessions.

The music will be under the direction of Professor E. O. Excell.

This convention should be a fitting forerunner of the great international convention which meets in the city of Louisville, Ky., June 18-23, 1908.

We earnestly ask the hearty co-operation of all pastors and other Sunday school workers and Christian people in giving publicity to this notice, urging all to join with us in prayer for an outpouring of God's Spirit upon the churches and Sunday schools of our entire state.

In behalf of the Executive Committee.
A. H. MILLS, Chairman.

The above should be heeded by all our church and Bible school workers. Appoint your delegates at once. A. R. SPICER, Chairman Publicity Committee, Dixon, Ill.

DEATH OF D. R. VAN BUSKIRK

Bro. Daniel R. Van Buskirk passed to his eternal reward April 8, at his beautiful country residence near Greensburg, Ind. He was buried in the Christian church April 11. Bro. Z. T. Seeney, of Columbus, preaching the sermon.

Bro. "Van," as he was lovingly called, was born in Faverte County, July 27, 1831. When the Civil War broke out Governor Morton appointed him chaplain of the 134th Indiana Regiment. He attended college at Bethany and Northwestern Christian College (now Butler). In 1860 he accepted a call to Greensburg. Here he labored for five years. Then he went to Bloomington, Ill.; then to New York City; then to the Third church, Indianapolis, and then again to Greensburg, where he served until 1901. He then retired to his country residence. As a preacher he was able and eloquent; as a pastor he was universally loved. A more extended notice of his singularly useful and beautiful life will appear soon.

W. G. JOHNSTON.

Greensburg, Ind.

From Our Growing Churches

TELEGRAM.

Uniontown, Pa., May 4—Forty accessions Sunday, eleven Wednesday in a meeting conducted by Mrs. Scoville and Mrs. Ullom. Total 286. Dr. Scoville spoke to an immense throng of women Sunday afternoon. Minister J. Walter Carpenter and his faithful companion, Mrs. Carpenter, have done a noble work here. They are held in the highest esteem by members of church, and by the city in general. 560 in the Bible school, which is thoroughly organized, graded and equipped. Frank Snyder is the efficient superintendent.

THOMAS PENN. ULLOM.

Richmond, Va., May 4, 1908.—Sunday School grows. Two hundred and fifty-six to 300 and thirty one. Thirty-one above goal. Collection, \$7.60 to \$17.41. Next Sunday's goal 400, \$20 collection begun with "Evangelistic substitute." Develops interesting meeting for conservative Richmond people. Third church alive to evangelists. Culbertson faithful co-worker, spiritual and devoted. Nineteen additions; seven yesterday. Miss Hall sings with saving power; works hard. Petersburg meeting postponed to continue here. Open date. Wire.

EVANGELIST O. D. MAPLE,
2510 East Marshall.

St. John, N. B., May 3—Began here today, baptism and confession tonight. Brother Appel has been here twelve years. Closed at Lubec, Maine, with one hundred and fifty-four additions. Brother Harry Minice was there eighteen years and built new church. Brother Appelman fine yoke-fellow and deserves the very best.

MITCHELL AND BILBY.

OHIO.

East Liverpool.—Passion week was observed at the First Church by holding a series of Spiritual services. The pastor spoke each evening on a theme suggested by the events of that day in the last week of the Savior's life. There were six additions to the membership, four of them by confession. Our work goes forward with promise. A men's club, teacher training and a mission school are our newest efforts.

E. P. WISE.

MICHIGAN.

Ionia—Miss Una Dell Berry was with us in a brief meeting closing on Easter. Her work was wonderfully helpful to us. There were sixteen confessions, and three additions by letter and statement.

The Ionia church expects to celebrate its fiftieth anniversary next January with a "Home Coming Week."

G. WEBSTER MOORE.

INDIANA.

Indianapolis—There have been fifteen additions to the membership of the Seventh church since our last report. Eight were confessions, seven by letter. This makes

a total number of fifty-two since January 1, at regular services. The King's Guard, a new men's organization, is proving a great help.

CLAY TRUSTY, Pastor.

SIXTH (ILLINOIS) DISTRICT CONVENTION.

Time, June 3 to 5.

Place, Niantic, Illinois, ten miles west of Decatur on Wabash R. R. and Interurban. Cars to points east and west every hour.

Lodging and breakfast will be provided gratis. An excellent program has been arranged.

Important business pertaining to the work in the District will be considered. Every church should be represented. The church expects not less than one hundred delegates, and extends a hearty welcome to all of our brethren in the District.

Yours for a splendid convention,

J. WILL WALTERS, Minister.

THE NEW ST. LOUIS CHURCH.

Ceremonies which continued for a week marked the opening of the new Union Avenue Church, St. Louis, Mo. This building, which with the ground and furnishings has cost about \$200,000, has been in process of erection since March 1, 1907.

It is estimated that its seating capacity will be unexcelled by any church in St. Louis, the splendid auditorium measuring 100 feet from side to side and 65 feet in length. The new building is in the Italian Romanesque style of architecture, and is of buff Bedford stone, with granite steps and base and a red tile roof. A tower 150 feet high stands at the corner. A large foyer at the Union avenue entrance of the church is a feature. The baptistry of white Italian marble is behind the pulpit platform and the choir gallery above.

A gallery extends on three sides, so that the seating capacity is easily 1,300, with space for chairs in which 300 more may be seated. The chapel, which was completed



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Professor of the Semitic Languages and Literature in the University of Chicago.

"It fills an exceedingly important place in the biblical field and fills it well."

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"I doubt whether anywhere else one can get so condensed and valuable a statement of facts. The illustrations and diagrams are particularly helpful."—Augustus H. Strong,
Rochester Theological Seminary.

330 pages; 45 illustrations on coated paper; gilt top; handsomely bound.
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LIGHT ON THE OLD TESTAMENT FROM BABEL

By ALBERT T. CLAY, Ph. D.

Assistant Professor of Semitic Philology and Archeology, and Assistant Curator of the Babylonian Lecture Department of Archeology, University of Pennsylvania

"It is the best book on this subject which American scholarship has yet produced. The mechanical make-up is the best the printer's and binder's art can turn out. It is a pleasure for the eyes to look at, while its contents will richly reward the reader."

—Reformed Church Messenger, Philadelphia.

437 pages; 125 illustrations, including many hitherto unpublished; stamped in gold.
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The Christian Century, Chicago

several years ago, gives ample space for Sunday School classes, a social hall, parlors and a gymnasium.

Besides Dr. J. M. Philputt and his assistant, I. S. Chenoweth, ministers who had part in the opening meetings were Dr. Joseph W. Powell, Buffalo, N. Y.; J. H. Garrison, A. B. Philputt, C. S. Medbury, and many local pastors.

The dedication services were followed by evangelistic meetings which were conducted by C. M. Chilton, St. Joseph, Mo.

CALLED AS ASSISTANT TO EDGAR D. JONES.

Lawrence Wharton, son of the late G. L. Wharton, has been called as assistant to Edgar D. Jones, of the First Christian Church, Bloomington, Ill. Mr. Wharton, who graduated from Hiram, O., High School will enter on his new work July 1.

The First Christian Church at Bloomington, has experienced remarkable growth. In the past eighteen months nearly 800 new members have been added to the congregation and about \$18,000.00 raised for all purposes. Edgar D. Jones, the minister,

PRACTICAL COURSES FOR PASTORS

The Divinity School
THE UNIVERSITY OF CHICAGO
Summer Quarter

First Term June 13-July 22
Second Term July 22-August 28

Instruction in all departments, with special attention to study of the English Bible, Evangelism, the Needs of the Country Church and Religious Education.

Circulars on application to the Dean of the Divinity School.

is now in a series of Sunday evening sermons given under the auspices of the Men's Bible class. An especially interesting feature of the series is that each sermon has for its basis the International Bible School lesson for the respective Sunday.

Following are the topics: May 3—"Father's House." May 10—"The Spirit Filled Life." May 17—"Judas Iscariot." May 24—"The Lynching of Jesus." May 31—"The Resurrection Life of Christ."

CORRESPONDENCE ON THE RELIGIOUS LIFE.

(Continued from page 292)

the side windows of tone, of speech, of behavior open to the earth to let forth upon his fellowmen—the tenderness and truth those upper influences bring forth in any region exposed to their operations. Believing in his Master such a servant shall not make haste: shall feel no frivolous desire to behold the work of his hands; shall be content to be as his Master, who waiteth long for the fruits of His earth."

GEORGE A. CAMPBELL.

THE GREATEST OFFERING!

On account of the inclemency of the weather throughout the country the first Lord's Day in May, the offering for American Missions doubtless suffered to a great extent.

We urge all preachers to continue the offering during the Month of May. Make a special effort to take an additional offering the Second Lord's Day in this month, so that we may be able to answer the numerous and touching appeals which come to headquarters.

We must not allow any shrinkage in the May offering this year. Our Centennial is but one year off, and we must have the \$250,000 for American Missions this year if we would make a good showing in Pittsburg in 1909.

Let us rally to the May Offering and break all previous records by securing the best offering in the history of the Make all offerings payable to The American Christian Missionary Society, Wm. J. Wright, Corresponding Secretary, Y. M. C. A. Building, Cincinnati, Ohio.

ECHOES FROM THE MAY OFFERING.

Muncie, Ind.—Plum Street Church continues a Living Link for Home Missions.

Gainesville, Texas.—Three hundred dollars assured for American Missions.
G. L. BUSH.

New Albany, Ind. (Central)—Our offering for Home Missions is larger than that of last year notwithstanding dedication of new building.
B. F. CATO.

Quaker City, Ohio.—Cash and pledges amount to \$25.25 for The American Christian Missionary Society.
J. F. RYAN.

Cincinnati, Ohio, Walnut Hills.—Three hundred dollars yesterday with bright prospects of reaching \$500.

A. W. FORTUNE.

Cincinnati, Ohio.—North Side.—Offering exceeded that of last year.

JUSTIN N. GREEN.

Carthage, Ohio.—Raised \$30.—will reach \$40.
MERRITT OWEN.

Cincinnati, Ohio.—Columbia Mission.—Offering \$40 for The American Christian Missionary Society.
TRAVERCE HARRISON.

Bill—It is said that Alexander the Great, when on a campaign, ate the rations of a common soldier.

Jill—And did the poor soldier get nothing?—Yonker's Statesman.

BELLS BUCKEYE BELLS, CHIMES and PEALS are known the world over for their full rich tone, durability and low prices. Write for catalog and estimate. Established 1887. The E. W. Vandusen Co., 422 E. 24 St., Cincinnati, O.

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JOY AND PRAISE

By Wm. J. Kirkpatrick and J. H. Filmore. More songs in this new book will be sung with enthusiasm and delight than has appeared in any book since Bradbury's time. Specimen pages free. Returnable book sent for examination. 518 Elm Street, Cincinnati, O. 41-45 Bible House, New York.

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PALESTINE, TEX., MEETING.

We closed a twenty-five days' meeting at Palestine, Tex., on April 15, resulting in 171 added to the church. Of these added 150 represented a net gain to the Church of Christ. The most marked thing about the meeting was the number of adults baptized. Seventy-five grown men were among the number, many of these being prominent in the city and county, and many being railroad men. We made a strong fight on the saloons, and are gratified in reaching the men who have to do with the enforcement of the law. We believe the meeting means a new life in the community.

It is a grand church at Palestine which L. D. Anderson has guided to a commanding influence in the city. Five years ago, when Bro. Anderson came, we worshipped

WHAT ABOUT A COOK-STOVE?

Now that summer time and "dog days" are just ahead, everybody who "summers" at home is considering how to simplify things and get the most comfort out of an uncomfortable situation.

We interview the ice-man; order thin clothes; plan to ease up here and relax there; but more than likely forget the one most important item in the whole hot-weather scheme—some means of doing the family cooking without the insufferable heat of a coal fire in the kitchen.

Everyone with experience knows how tiresome it is to stay in a stuffy room to prepare a meal, let alone the doing of a big baking. But everyone doesn't know how very easy it is to change a hot kitchen into a cool one, and do better cooking at the same time. Just add to your list of summer conveniences a New Perfection Wick Blue Flame Oil Cook-Stove and you've done all that any one can do to lessen hot weather discomfort.

Wouldn't it be fine of a summer morning to step in the kitchen, put on the kettle, broil the steak, bake the muffins, filter the coffee and give the breakfast call in one fourth of the time you'd take to do it on a coal stove?

And wouldn't it be fine to be as cool when the breakfast was prepared as when you first entered the kitchen?

People who have tried it say that the New Perfection Oil Stove actually does everything in the line of cooking and domestic service without overheating the room or the worker.

Undoubtedly the reason is to be found in the blue flame principle on which the stove works.

A cylindrical chimney concentrates the heat at the stove top and in this way prevents surface radiation as in a coal or wood stove.

It is easy to see that this lessens very much the matter of personal discomfort in summer housekeeping.

So don't forget the New Perfection Oil Stove in your summer plans and you will have a comfortable kitchen and the best cook stove in the world.—Adv.

in an old dilapidated building; now our people invite the people to the most beautiful building in the city. The Sunday school has more than three hundred in attendance regularly, and practically all of them are in the church. Two years ago there were seventy-five added in special meetings. Last year in a six weeks' meeting there were 150 added, and this year there were 171. This gradual growth is no accident. It is the result of the life, the prayers and the work of a few earnest lives linked with that of a great pastor.

W. J. LOCKHART, Des Moines, Ia.

BETHANY COLLEGE.

On Sunday, April 19, Sister Julia Ann Barclay, who, together with her son, Dr. Barclay, has resided in the Alexander Campbell homestead for a number of years, quietly passed away. Her demise numbers another of the charter members of the restoration movement on the other side, she, together with her husband, deceased, having been the first missionaries of the Disciples to foreign lands. They spent seven years in Jerusalem. Mrs. Barclay was in her 95th year, and up until the day previous to her death, retained her unusually bright mind. The funeral services were held at the home on Tuesday afternoon, April 21, by Prof. Taylor, assisted by Prof. Johnson. Interment was made in the old Campbell cemetery. Sister Barclay is gone, but her influence will live on forever, reflecting in the lives of those who had the great privilege of her intimate acquaintance.

Arbor day was fittingly observed by the students of Bethany on Wednesday. The different classes and societies planted their trees on the campus, and representatives of each organization delivered orations appropriate to the occasion.

A large crowd attended Bro. Otsuka's lecture in the Bethany church Thursday evening, and were greatly pleased and instructed. Little "Frank," as he is familiarly known by his old schoolmates and professors here, was glad to visit his alma mater, and his many friends here were pleased to see him.

B. L. Smith, another Bethany alumni, delivered his lecture on Alexander Campbell in Chapel Hall, Tuesday night. The lecture was well attended and very instructive.

O. T. LYTLE.

"If you cannot lengthen your life, you can broaden it."

"Johnny, why don't you be a good boy like your brother Willy?" the mother was sternly admonishing her naughty son. "Willy here may be president some day, while you will have to dig in the sewer."

"But, mother," wailed Willy, "can't I dig in the sewer sometimes, too?"—*Harper's Weekly*.

WE HAVE A NUMBER OF 1908 WINONA LESSON HELPS

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Regular Price, 15 cents each.

Which we will send to any Pastor, Sabbath School Superintendent, Teacher or Scholar on receipt of address and three two-cent stamps. Send before stock is exhausted. We only have 3000. Winona Magazine, 24 E. Adams Street, Chicago.

Secure Free Supplies For Children's Day

FOR HEATHEN MISSIONS
THE FIRST SUNDAY IN JUNE.



DRIVING IN THE CHILDREN'S DAY WEDGE.

(This is the great Foreign Missionary day for old and young in the Bible Schools.)

The foreign Christian Missionary Society will furnish Children's Day Supplies FREE to those Sunday Schools celebrating the day in the interest of Heathen Missions.

SUPPLIES.

1. "Cross and Crown." The beautiful new Children's Day exercise by P. H. Duncan. Sixteen pages of song, recitation and drill. A bundle of sunshine. It is a high-class exercise, yet simple enough for the smallest school. 200,000 copies have been printed for Children's Day. Order yours now.

2. Missionary Boxes. Automatic, self-locking, unique. 325,000 of them ready for Children's Day. Put your school to work with them.

3. The Missionary Voice. An eight page paper. Children's Day number especially for children. Illustrated. Brimful of life.

Order at Once.

Give local name of Sunday School and average attendance.

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DOUBLE YOUR SUNDAY SCHOOL ATTENDANCE

Little's Cross and Crown System has doubled the attendance and collections in scores of Sunday Schools. A second wreath and free certificate are a part of the system.

Rev. W. A. Butts, Fulton, N. Y., increased attendance from 296 to 525 scholars in 5 months.

Send for descriptive literature, etc., giving denomination.

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Gives a history of Pardon, the evidence of Pardon and the Church as an Organization. Recommended by all who read it as the most Scriptural Discussion of Church Fellowship and Communion. "NO OTHER BOOK COVERS THE SAME GROUND." THE BEST EVANGELISTIC BOOK.

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Important Books

We are the publishers of some of the best known works pertaining to the Disciples' Plea for a united church. These important books—important in more ways than one—should be read and owned by every member of the household of faith.

The Plea of the Disciples of Christ, by W. T. Moore. Small 16mo., cloth, 140 pages, net postpaid, thirty-five cents, won immediate success.

George Hamilton Combs, pastor of the Independence Boulevard Christian Church, Kansas City, Mo., one of the great churches of the brotherhood, writes:

"I cannot thank Dr. W. T. Moore enough for having written his little book on 'Our Plea.' It is more than a statement; it is a philosophy. Ironic, catholic, steel-tone, it is just the hand-book I shall like to put into the hands of the thinking man on the outside. In all of his useful and honored life Mr. Moore has rendered no greater service to a great cause."

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